The character and future blessedness of the righteous.

A

Sermon,

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PREACHED

AT PEMBROKE, NEW-HAMPSHIRE,

AT

The Funeral

OF

MRS. MARY CALFE BURNHAM,

LATE CONSORT OF THE

REVEREND ABRAHAM BURNHAM,

PASTOR OF THE CHURCH IN PEMBROKE,

October 20, 1813.

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Precious in the sight of the Lord is the death of his saints.
PSALMIST.

To die is gain. ST. PAUL.

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Funeral Sermon.

REVELATION XIV. 13.

And I heard a voice from heaven, saying unto me, Write, Blessed are the dead which die in the Lord from henceforth.

THIS solemn and interesting passage probably has primary reference to the days of persecution. —It was eminently adapted to inspire Christians with patience and fortitude, in their sufferings. It is a plain and decided contradiction of the doctrine of purgatory; and teaches us, that believers, immediately after death, enter into rest, and heavenly felicity. The voice was from heaven, and directed St. John to record the precious truth, that those who die in Christ are blessed from henceforth, after death. This blessedness is common to all true Christians, of every age and nation; and it belongs to them exclusively. It is manifest, both from the text, and the holy Scriptures in general, that none are blessed after death, but *such* as die in the faith of the Gospel. It hence appears to be *all-important*, to ascertain what is to be understood by *dying in the Lord*.

It will, therefore, in the subsequent Discourse, on this solemn occasion, be attempted,

I. To ſhow what is implied in dying in the Lord.

II. To deſcribe the *bleſſedneſs* of ſuch a *death*.

I. The intereſting queſtion now preſents, What are we to underſtand by dying in the Lord? By the phraſe, it is doubtleſs correct to underſtand generally, all which is eſſentially compriſed in the Chriſtian character. But to view the ſubject more diſtinctly, I remark,

To die in the Lord, implies that faith which the Goſpel enjoins and inculcates. This faith is not a mere doctrinal belief in Chriſt. It is more than a conviction, in the underſtanding, of his *divinity*, his infinite atonement, and a general reverence of his glorious character as the only Savior of ſinners. Though theſe things are inſeparably connected with genuine Chriſtian faith; yet they do not conſtitute its eſſence. To believe in Chriſt, as the Goſpel requires, is, from a diſtinct and impreſſive view of our moral impotence and guilt, humbly and gratefully to receive him, in all his offices, as *Mediator*, relying wholly on him for ſalvation. Said Philip to the *eunuch*, "If thou believeſt with all thy *heart*"—"With the *heart*," ſays another apoſtle, "*man believeth unto righteouſneſs*, and with the *mouth*, *confeſſion is made unto ſalvation*."

By *faith*, a ſpiritual union is formed between Chriſt and the believer. This union, the Savior *himſelf* compares to *that* which ſubſiſts between a

vine and its branches. "*I am the vine, and ye are the branches; he that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing.*" Again he ſays to believers, "Becauſe I live, ye ſhall live alſo." In view of the ſpiritual, vital union, St. John ſays, "He that hath the Son, hath life; and he that hath not the Son of God, hath not life." As believers are thus united to Chriſt, they follow him in the path of ſelf-denial. The heart which is ſupremely attached to any object, will not ſhrink from ſelf-denial, or even the greateſt ſacrifices, to obtain ſuch object. Hence the Lord Jeſus ſays, "If any man will come after me, let him deny himſelf, and take up his croſs and follow me. He that loveth father or mother more than me, is not worthy of me; and he that loveth ſon or daughter more than me, is not worthy of me. And he that taketh not his croſs, and followeth after me, is not worthy of me. Whoſoever he be of you that forſaketh not all that he hath, he cannot be my diſciple."—Mat. xvi. 24—x. 37, 38.—Luke xiv. 33.

The divine excellence and glory which the eye of faith beholds in Chriſt, have a transforming effect on the heart, and a commanding influence over the life. The believer, "with open face, beholding as in a glaſs the glory of the Lord, is changed into the ſame image, from glory to glory, as by the Spirit of the Lord." This is the faith

"which works by love, purifies the heart, and overcomes the world." With this *faith*, true *repentance* is inſeparably connected. For love to Chriſt neceſſarily implies love to the law, which he juſtified and honored; and love to the divine law cannot exiſt in the heart of a ſinner without repentance for ſin, which is a tranſgreſſion of the law. It is indeed too obvious to be denied, that ſincere love to any particular law always ſuppoſes cordial approbation of that law, both in its preceptive and penal requirements; and conſequently involves humiliation and repentance for paſt offences, and lays a ſure foundation for unreſerved ſubmiſſion and future obedience.

Moreover, it ought to be diſtinctly underſtood, that the faith, which has been deſcribed, pre-ſuppoſes regeneration. Since man's apoſtacy, the human heart is entirely deſtitute of holineſs; and conſequently is oppoſed to God and his law. It will, therefore, reject Chriſt and his ſalvation, until renewed by grace. "No man," ſays Chriſt, "can come unto me, except the Father, which hath ſent me, draw him." St. Paul ſays, "If any man be in Chriſt, he is a new creature." And the apoſtle John ſays, "Whoſoever believeth that Jeſus is the Chriſt, is born of God." And to be born of God, is to be made a child of God, and an heir of the heavenly inheritance.

To die in the Lord implies alſo perſeverance in

faith and holineſs to the end of life. "He that endureth to the end ſhall be ſaved." All who have true faith in Chriſt will perſevere in it to the end of life, and be ſaved. For, 'he who has begun a good work in them, will perform it until the day of Jeſus Chriſt.' (Phil. i. 6.) 'Confident of this, St. Paul was fully perſuaded that believers could not, by any means, be ſeparated from the love of God which is in Chriſt Jeſus our Lord.' (Rom. viii. 38, 39.) The apoſtle John, ſpeaking of ſome, in his time, who fell from their Chriſtian profeſſion, and turned away from the doctrine and cauſe of Chriſt, ſays, "They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifeſt that they were not all of us."† All ſincere believers have the ſpirit of Chriſt. He is in them "the hope of glory;" and 'they ſhall never periſh, nor come into condemnation.' For, accord-

† 1 John ii. 19. The whole force of the apostle's reasoning, in this passage, depends on the certainty of the perseverance of all true Christians. For if such ever *do* or *may apostatize*, then to fall away from the Christian faith and profession is no evidence that those, who thus forsake Christianity, were not truly converted to Christ. But the apostle says, those who went out from them, manifested, by that conduct, that they were not of them—that is, that they never were true Christians. For it is certain, they once belonged to them, or were of their number, by profession. And before their apostacy, it was not known that they were hypocrites. But, by forsaking the Christian faith, they made this evident. Thus, they only *manifested* what was before equally *true* of them.

ing to the eternal purpoſe of grace, they are 'kept by the power of God, through faith, unto ſalvation.' Thus, by ſanctification, God perfects in believers the gracious work which he commences in regeneration. Regeneration, therefore, is a pledge of perfection in holineſs, an earneſt of future and eternal bleſſedneſs.—Let us now conſider,

II. The bleſſedneſs of thoſe who die in the Lord.

1. They are bleſſed, becauſe they are completely delivered from ſin and its unhappy conſequences.

While the impenitent *delight* in ſin, it is the *abhorrence* of all real Chriſtians. And to be delivered from it, and made perfectly holy, is their ardent deſire. They mourn over indwelling ſin. For, by reaſon of this, they often find, that 'the *good* that they *would*, they *do* not; but the *evil* which they *would* not, *that* they *do*.' This is an eſſential part of the ſpiritual warfare in which believers are engaged through life; but it does not conſtitute the whole. 'For they wreſtle not againſt fleſh and blood' ſimply; 'but againſt principalities, againſt powers, againſt the rulers of the darkneſs of this world, againſt ſpiritual wickedneſs in high places.'

In this imperfect ſtate, Chriſtians likewiſe, by reaſon of *indwelling ſin*, have many doubts and fears relative to their reconciliation to God and

intereſt in Chriſt. To ſay the leaſt, there are few who do not experience ſeaſons of darkneſs and great anxiety. In the Song of Solomon, the church complains thus, 'I ſought him, but I found him not.'

Believers alſo, in common with unbelievers, experience various diſappointments and ſorrows from the viciſſitudes which attend the preſent life. The mutable objects of time often fruſtrate their beſt calculations and moſt ſanguine hopes of earthly good. Their neareſt relations and deareſt friends are ſometimes taken from them ſuddenly by death. And in thoſe caſes where there is the moſt premonition, ſuch events are deeply affecting and ſorrowful, even when there is the cleareſt evidence that the deceaſed were prepared for death. Beſides, Chriſtians enter into the ſorrows of others. They ſympathize with all whom they know to be afflicted. They 'weep with them that weep.' They '*behold tranſgreſſors*' alſo, and '*are grieved.*' Not only do they lament their own ſins and imperfections, but likewiſe the ſins of others. The prevalence of iniquity, the low eſtate of Zion, and thoſe '*diviſions, bitter envyings, and ſtrife,*' which ſpread *confuſion, miſery*, and *death*, over the earth, give them much pain and anxiety.

Another effect of ſin, is pain and diſtreſs of body. Some enjoy but litte health, through the

whole of their natural life. Diſeaſe and pain are almoſt their conſtant companions; and they ſeem to ſtruggle hard, from day to day, and year to year, to keep their feeble hold on life. Generally much excruciating pain is ſuffered by all, in the diſſolution of the tabernacle of clay. But death cloſes the ſcene of anguiſh, conflict, and danger. The Chriſtian exchanges a ſtate of warfare, for perfect and perpetual peace. He has "fought the good fight," and "kept the faith." He has "overcome, and ſhall not be *hurt* by the *ſecond death*." He has paſſed through this wilderneſs of darkneſs, trial and ſorrow, 'leaning on his Beloved.' He has croſſed the ſwelling Jordan, and gained the peaceful ſhore of the heavenly Canaan on which a wave of ſorrow will never break.—There, ſaints "reſt from their labors, and their works follow them." There, they meet all their Christian friends, who died in the Lord, no more to be ſeparated; but with them to enjoy forever the promiſed reſt. "How great their joys!"—

"Once they were mourning here below,
"And wet their couch with tears;
"They wreſtled hard, as we do now,
"With ſins, and doubts, and fears."

What a delightful and glorious contraſt!

2. The bleſſedneſs of ſuch as die in the Lord, will further appear, when we conſider the reſurrection of the body, and the glory and felicity connected with it.

"There ſhall be a reſurrection of the dead, both of the juſt and unjuſt." Though the bodies of believers are long mingled with their kindred earth; yet, "the hour is coming, in the which they ſhall hear the voice of the Son of God, and ſhall come forth." They will come forth unto the *reſurrection of life;* but unbelievers unto the *reſurrection of damnation.* The bodies of all believers in Chriſt, will then "be faſhioned like unto his glorious body." In those raiſed, ſhining bodies, they will be placed on the right hand of the glorious Judge in the great day of trial, which will decide the everlaſting ſtate of every intelligent creature. Then, Chriſt the Judge will openly and publicly acknowledge them as his friends; and bid them welcome to the poſſeſſion and enjoyment of the kingdom prepared for them from the foundation of the world. And when the infinitely intereſting buſineſs of the judgment is finiſhed, and the ſolemn ſcene cloſed, they will aſcend, with Chriſt, to manſions of eternal glory and bleſſedneſs. There, they will ſhine in glory and felicity, *as the brightness of the firmament, and as the stars forever and ever.* No period will arrive, in eternity, when they will have any leſs to enjoy than at the time when they entered thoſe bliſsful manſions. O how incomprehenſible the duration of heavenly bleſſedneſs! Numbers cannot affect it. Imagine the deduction of

ever ſo many millions of years, or ages, and it is ſtill the ſame. Hence, how indeſcribably and inconceivably bleſſed, are thoſe who die in the Lord! "Their joys are ever new, and ever young." Their happineſs is *complete* and *eternal*. They will be forever learning more and more of redeeming love, and that rich and ſovereign grace, by which they were ſaved from endleſs deſtruction, and exalted to ſuch felicity and glory.

IMPROVEMENT.

1. We learn, how important it is to be a Chriſtian. Contraſt the proſpects of the ſinner, at death, judgment, and in eternity, to thoſe of the ſaint, which our ſubject preſents to view; and who can queſtion, for a moment, the infinite importance of being a Chriſtian?

2. If ſuch is the bleſſedneſs of dying in the Lord; then *Chriſtians* may riſe above the fear of death. Though death comes to deſtroy the *body*; yet in that deſtruction a way is opened for the *ſoul* to aſcend to a world free from ſin, pain, and ſorrow. And the body, though broken in pieces like a potter's earthen veſſel, ſhall, in due time, be new-moulded and re-united to the ſoul in everlaſting life and bleſſedneſs. Agreeably, Jeſus ſaid to Martha, "He that believeth in me, though he were dead, yet ſhall he live." Why then ſhould believers fear death? Why not, rather, ſince he comes to them as the harbinger of peace and joy,

welcome his approach? Why wish the labors, trials, and sorrows of life to be protracted beyond the period which God has appointed? Notwithstanding death dissolves all earthly connexions, and separates the soul from all things "seen and temporal;" yet it introduces believers to connexions still more dear, and to the possession of "things divine and eternal." "For them to die is gain." Then let them be reconciled to death; and not be 'in bondage through fear' of this common enemy of human life. For, when his cold hand is upon them, they may triumphantly exclaim, "O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. Thanks be to God, who giveth us the victory through Jesus Christ our Lord."

3. This subject presents rich consolation to those who mourn the death of Christian friends. —They have died in the Lord, and are blessed. They have closed their labors; have done with the evils of human life; and ascended to mansions of unclouded light, uninterrupted joy, and everlasting rest. The day of their death was better than the day of their birth. It introduced them into an infinitely better world and better state. When a child is born into this world, and enters on a state of probation, his fortune and ultimate character and prospects are not within the compass

of human foreſight. "What manner of child," or man, "ſhall this be?" what ſhall he do? what ſhall he enjoy? what ſhall he ſuffer? are queſtions of vaſt *moment*, which will never be fully anſwered, until the hour of death. The death of the Chriſtian involves no ſuch queſtions. His moral character is completed. He died in the Lord, and, through the riches of divine grace, has entered into a ſtate of permanent bleſſedneſs. Let theſe, and ſimilar conſiderations, conſole the ſorrowful heart, under the loſs of dear Chriſtian relatives and friends.

You, my afflicted brother, under your preſent ſore bereavement, have this conſolation. You cannot, with all the evidence which is before you, doubt that your late dear conſort died in the Lord, and is bleſſed. It is confidently believed, that while *you* are mourning in this vale of tears, *she* is rejoicing with angels and the redeemed in glory. Several years before your particular connexion with her, (while under your inſtruction) ſhe was, in the judgment of Chriſtian friends, renewed to holineſs, and united to Chriſt by faith.*

* Mrs. Burnham was awakened in the summer of 1806, while a pupil in the academy at Bradford, Mass. of which the Rev. Mr. Burnham was then preceptor. It was a time of revival of religion in that place. The pleasantness of her natural temper, united with an agreeable and engaging deportment, perhaps led some to conclude that she previously possessed religion. But her own opinion was very different. When awakened, she was convinced of the enmity of her heart to the divine character and govern-

And her subsequent life and conversation amply evinced the correctness of their opinion. Her

ment. However virtuous and unexceptionable her life might appear to others, she *deeply* felt the necessity of a radical change of heart. Her mind was too discriminating to be satisfied with enthusiastic flights, or a defective, selfish submission; consequently she was exceedingly cautious as to the ground on which she built her hope. But she at length obtained grateful evidence that she had passed from death unto life, and publicly professed religion, and was admitted a member of the church in the east parish of Haverhill, Massachusetts, July 19, 1807.

Mrs. Burnham's views of divine truth were clear and consistent. To the doctrines of grace she was immoveably attached; for she had, in a measure, learned them from her own experience. It therefore always gave her pain to hear them denied, or even treated with indifference. Her faith had, manifestly, a very happy influence on her practice. Her patience, meekness, and benevolence, showed the blessed effects of those doctrines which she held so dear. Religion was, obviously, the great business of her life.—She was anxious, not only to *know*, but also to *perform* her duty. Her love to God, she manifested by studying to know *more and more* of his glorious character, that she might serve him better, and glorify him more perfectly.—And though she made rapid advances in divine knowledge, such was her modesty, that the natural strength, as well as the improvement of her mind, was known to but few.

Ever after she became hopefully a subject of grace, she appeared at all times, and in every situation, to have a *deep* sense of divine things, and of her everlasting obligations to the God of mercy. With much propriety it might be said of her, that she "adorned the doctrine of God our Savior in all things."

From the preceding remarks, it is very perceivable, that Mrs. Burnham was eminently qualified for the situation in life, which divine Providence called her to fill. In her husband's sacred profession she had her own choice. He could have been in no profession, so pleasant to her. She often said, "The work of a Gospel minister, though most difficult and arduous, is a most blessed work." She entered with deep interest into her husband's anxieties and trials, joys and sorrows.

piety was uniform and ardent. She manifestly had "the ornament of a meek and quiet spirit."

In difficulties, her mind was soon ripe for decision, and her counsel was judicious, and highly valued by her husband. As the salvation of precious souls, and the prosperity of Zion, were near her heart, she was anxious for the success of his ministry. She would cheerfully make *any* sacrifice in her power, and spare *no* pains, that his studies and ministerial labors might not be interrupted. Her correct and enlarged views of the peculiar doctrines of the Gospel, and of Christian experience, prepared her to be very useful to the sisters in the church, and other females in the society.

Soon after she went to Pembroke, which was Feb. 1, 1810, she was unanimously elected to preside in a Female Religious Society, which had been organized two years before in that place. This shows with what affectionate respect that Society regarded this young and lovely disciple. This important station she filled by the united choice of her sisters, till removed by death.

Her extensive and correct information, her pious zeal, and her tenderness and solemnity, rendered her presence *animating*, and her conversation and prayers *peculiarly* edifying, to the members of that Society, who now feel and deeply lament their loss.

Mrs. Burnham was uniformly engaged in religion; but she was *more* so, a few weeks before her death. God, it appears, was preparing her for the last and greatest trial of her faith and patience. At the commencement of the fever of which she died, she felt convinced, that she should not recover; but the idea did not, at all, terrify her. She contemplated her approaching dissolution with great resignation and satisfaction. Her pious friends, who visited her in her sickness, she exhorted to be more engaged in religion, than ever she herself had been. To her husband she spake of the solemnity of his situation, as a minister of Christ, and of the everlasting importance of his being faithful. She begged her husband to take care of his health, not only on account of the dear children she was about to leave to his charge, but for the sake of his people. His people she most affectionately regarded, longed for a revival of religion among them, and fervently prayed for their present and eternal well being.

During the whole of her short but very distressing illness, (the typhus fever, of only ten days length) she had in vig-

But why should I enlarge? You, dear sir, and the good people of your charge, well know her

orous exercise the faith which overcometh the world, and richly enjoyed the consolation of hope. She gave up her husband, and her two little daughters, one of three years, and the other eight months old, with a most submissive and heavenly frame of mind. Of her children, she said, 'Without the sanctifying grace of God, I *know* they must be miserable forever; but I leave them without an anxious thought.' She often said, upon being told her affliction was great, 'I do *not* esteem my affliction great.' She often affirmed, she never enjoyed so much in her life, in the same length of time. Feeling as though her mortal frame was nearly worn out, she said, 'The prospect is truly pleasant.'

It is worthy of grateful notice, that, after she became somewhat deranged in her mind, which was the case three days and an half before her death, imagining herself not at home, and pleading *most persuasively* to be carried home, she made correct and very solemn observations upon religious subjects; and still she enjoyed the consolations of the Gospel. At one time, when she seemed anxious to be removed, her husband said to her, 'Seeing God governs every event, I hope you will continue to be patient.' 'I know not,' said she, 'how I can be otherwise, with all the goodness of God in my view.' She often said, 'I know God governs, and this is all my comfort.' 'Had I a thousand worlds,' she once exclaimed, 'I would give them all for one hour's enjoyment at the right hand of Christ.'

She seemed very highly to enjoy the holy Scriptures and spiritual songs and hymns, which at her request were read. This was, *especially*, the case, Lord's day preceding the night on which she expired. Sometime during this day, she imagined an absent sister in the church present, and several times addressed her by name. To her husband she said, 'Do talk to her.' 'What shall I say?' replied her husband. 'O any thing,' said she, 'that will comfort the children of God.'—Such was the lovely and happy frame of this godly woman's mind, even after she had lost the regular use of her reason as to every thing but religion.

The last morning that she had her reason perfectly, she said to her husband, 'It seems to me, that the character of Christ never appeared so excellent as it does this morning.'

worth. The amiableneſs of her character, in one view, renders her death exceedingly afflictive; but, in another, it affords rich conſolation.—Though ſhe is *dead*, yet her pious example *lives*. It lives, to render her memory bleſſed, and to excite others to emulation. Yes; you may tell the dear children, thoſe living images of her feature, as they riſe in life, how their amiable, pious mother *lived* and *died;* and point them to that bleſſedneſs to which, we truſt, ſhe has aſcended.—Many of her fervent prayers for *them*, for *you*, and for the *ſucceſs* of your miniſtry, are probably yet to be anſwered. Then, in your deep ſorrow, gratefully rejoice in the divine condeſcenſion and goodneſs, in beſtowing on you ſo rich a bleſſing. And you will do well to remember, that the time of poſſeſſion, which was fixed on in the divine mind from the beginning, is only now *expired;*

—With a ſolemn, and moſt engaging manner, ſhe recited the following verſe, ſaying, that it had run much in her mind, and that ſhe did really enjoy it:

"Sweet Jeſus, what delicious fare!
How rich thine entertainments are!
Never did angels taſte above,
Redeeming grace and dying love."

With ſuch views and feelings as theſe, ſhe fell aſleep in Jeſus, who made her dying bed ſoft and pleaſant to her, and inſtructive and edifying to others.

Mrs. Burnham died October 18, 1813, in the 25th year of her age. She was the eldeſt of two daughters of the late John White, Eſq. and his wife Elizabeth, of Plaſtow, New-Hampſhire.

and *that* is *manifested,* which before was in the ſecret counſels of heaven.

How full of conſolation is the thought, that infinite wiſdom and benevolence have been *concerned* and *active* in every circumſtance of her life, her connexion with you, and with this church and people, and her ſudden and deeply lamented death! It is not the cruel hand of an enemy, my beloved brother, which has done this. But it is the hand of the glorious God, whom you adore and worſhip, whoſe ways you vindicate to men, and whoſe boundleſs grace and compaſſion you preach. Hence, exemplify that humble, cordial ſubmiſſion to the divine will, which you ſo frequently recommend to others, and it will ſpread a heavenly luſtre over the gloom of affliction.

May your trials detach your affections, more and more, from the objects of time; more and more confirm your faith, and increaſe your zeal and fidelity in the ſervice of Chriſt.

My imagination liſtens to the voice of your dear, departed companion. I ſeem to hear her ſay to you, 'Weep not for me. But let your dejected heart be comforted, your drooping ſpirits revive, and be animated and faithful in the great and good work to which you are devoted. Rejoice, not only that you ſurvive to be the temporal ſupport and ſpiritual guide of the tender pledges of our mutual love, but that you live alſo to labor

for God, and the dear people of your charge. Your 'labor ſhall not be *in vain* in the *Lord.*' He will bleſs you. To the faithful miniſter, he 'will give a crown of life.' We ſhall meet again, where there ſhall be no more death, nor 'ſorrow.'

We bleſs God, that the widowed mother of the deceaſed, now confined by ſickneſs, and yet ignorant of this mournful bereavement, has, we truſt, the ſame good hope through grace, which ſupported and cheered the daughter in the near proſpect of death.

It is worthy of grateful notice, that the joy of our deceaſed friend ſeemed to be *full*, that ſhe lived to ſee her only brother and ſiſter the hopeful ſubjects of renewing grace, and enjoyed a precious ſeaſon of communion with them at the Lord's table.* O that they and their mother might have

* Her brother and sister were hopeful subjects of the late work of divine grace in Haverhill, east parish, in the *Winter*, and they made a public profession of religion in the *Spring*, before Mrs. Burnham's death. After her brother had joined the church, and her sister was propounded, she had the strongest desire to be present at the approaching communion, that she might see with her own eyes her beloved sister enter into covenant, and that she might sit down at the table of the Lord with her brother and sister, and the church enlarged by 33 new members, 25 being added at the preceding communion, and 8 expected to be received at this. But the communion was appointed one Lord's day sooner than Mrs. Burnham could attend, of which she received information by letter. The next week after the day set for the communion, she visited her friends, and found to her joy, that God, in his gracious providence, had postponed the communion one week; and thus brought her to

divine conſolation, live by faith, and finally die in the Lord, and be forever bleſſed, with the pious dead.

My reſpected friends of this church and ſociety, you ſee your beloved Paſtor again called to mourn the loſs of an amiable and pious partner. One, endeared to you by a much longer and more intimate acquaintance than the other. One, whoſe knowledge, prudence, benevolence, and active zeal for the intereſts of religion in this place, juſtly entitled her to a high ſtanding in your eſtimation, and a large ſhare in your affection. By her death, therefore, when her uſefulneſs was daily increaſing, you doubtleſs feel that *you*, as well as your bereaved paſtor, have met with a great loſs. You tenderly and deeply ſympathize with him. And it is preſumed, you feel diſpoſed to afford him all the conſolation in your power. Permit me, then, to ſuggeſt to you ſome things which would greatly rejoice his ſorrowful heart, exhilirate his languid ſpirits, and render his important labors among you comparatively eaſy, and peculiarly delightful. Cordi-

the bleſſed ſeaſon, which ſhe had ſo ardently *longed*, but never *expected*, to ſee.

She viſited her friends for the laſt time; ſaw collected at the holy Supper the dear church which ſhe had joined ſix years before, richly enjoyed its recent enlargement, and beheld among the communicants her only brother and ſiſter with ſweet and grateful ſatisfaction. It was a moſt refreſhing ſeaſon. She afterwards told her huſband, it was one of the moſt happy days ſhe had ever ſeen.

ally receive the meſſages of grace which he delivers to you in the name of the Lord, and imitate the diſtinguiſhed virtues and piety of the deceaſed. Follow her as ſhe followed Chriſt. Then your life may be as much to the glory of God as hers was, your death as peaceful, and your future ſtate as bleſſed. For '*Blessed are the dead who die in the Lord.*'

This numerous aſſembly, on this ſolemn occaſion, will indulge me in a few words to them, and I have done.

The occaſion, my dear hearers, on which we are convened, in this houſe of God, is full of inſtruction and admonition. We are moſt impreſſively reminded, that this world is not our home, nor the place of our reſt. 'Man goeth to his long home, and the mourners go about the ſtreets.' The providence and ſubject before us, unite in crowding home to the boſom a moſt intereſting queſtion—Are we *prepared* for *death?* For die we *must*, whether *prepared* or *unprepared.* Whether we die in the *Lord*, and are *blessed*, or whether we die in our *sins*, and are *accursed* forever, we *must die.* For 'there is no diſcharge in that war.' Death, 'ſteady to his purpoſe,' deaf to all entreaties and remonſtrances, regards no age, ſex, nor character. 'The grave is without any order.' There, is the mother, whoſe pleaſant babe weeps

for her maternal embrace and foſtering care. There, is the infant of a few days old, and the man who outlived a century. There, is the nobleman, and the beggar. There, alſo, is the humble believer, whoſe ſoul is *rejoicing* in *glory*, and there is the ſinner, whoſe ſoul is in the bitter anguiſh of *despair* and *wo*.—May the Lord prepare us all to live the life of the righteous, that our laſt end, like his, may be bleſſed.—AMEN.

THE following note, handed to the Printer since the foregoing Sermon was put to press, is thought worthy of publication, and religious improvement.

The widow White, mother of Mrs. Burnham, was taken sick of a fever, at Plaistow, about the same time with her daughter at Pembroke, and, in a few weeks, was reduced beyond hope of recovery. In the month of December, 1813, her only son, Mr. Nicholas White, the support and consolation of his afflicted mother, was seized with the typhus fever, in its most terrible form. His important life was despaired of. Not far from the same time, Mrs. White's mother, (Mrs. Kimball) living with her, took her bed, and lingered till the 16th of January, 1814, when she fell asleep in Jesus, in the 90th year of her age. A day or two before the old lady's decease, Miss Eliza White, the widow's only surviving daughter, was taken with the typhus fever, which she endured, with Christian patience, about three weeks, and then, on the night of the 3d of February, died, aged 20, evidently in the Lord, and followed her grandmother and sister to a better world; leaving her mother and brother still confined to their rooms; her brother hopefully recovering, and her mother thought to be in a decline, and not likely to survive but a short time.

"Great things doeth HE, which we cannot comprehend."